21: Credner K-5 (1927-1929) 1935 AOl Thailand Aol
Semang ANT
Karen APT

Plate 13

[opp. 152]

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Abb. 19 Peninsular Siam, Semang. Representatives of the Primitive Forest Collecting Peoples.

The spiral hair of the Negroids is clearly recognizable. The man carries a blowpipe as his weapon. Koke Bodi, Pattani. Photograph: E. Groote, May 1929.

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563
K
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Abb. 20. Northern Siam, White Karen. Representatives of the Forest Hoe-Culture Peoples. The jacket of the woman, adorned with beautiful patterns consisting of Colix lachryma (Job's tears) seeds sewn to it. Between Chiangmai and Machongson. Photograph: W. Credner, December 27, 1928.

Marshall M-5 (ca. 1910) 1945 AP1 Burma
Karen AP7

n the mountain side. Everything but the largest trees 243
vould be cut in the cool season of January or February
nd left to dry until just before the rains began in May.
Then it would be set on fire. Precautions were taken to
keep the fires from spreading to
he neighbouring dry forest,
ut these were often futile
nd vast areas were frequently
blaze for days until the rains
vould put out the fires. In this
vay large quantities of forest
ontaining valuable timber
vould be sacrificed for a small
uantity of rice. The burning
vould leave a deposit of ash
hat would act as a fertilizer for
he rice to be planted. It
vould also kill the seeds of
veeds and trees and give the
ice a chance to get a start over
he more vigorous growth of
ative plants.

[482 415]

Karen girl carrying bamboo water pots

243 825

On the plains they used
uffaloes and oxen to plough
vhen the rains had covered the
round with a few inches of
vater. The flowers of the
yinma tree that comes out
ust before the work begins with the coming of the rains
s called *P'Nah Haw* meaning "the buffalo weeps", for
hey say that when the buffalo sees this tree in bloom
e weeps because he knows that he must soon begin
loughing.

10: Marshall M-5 (ca. 1910) 1945 AP1 Burma

Karen AP7

(19)

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Karen woman's costume

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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Off for the Fields with Baskets and Bags

The Karen always travel single-file. This picture shows four patterns of smocks trimmed with white seeds.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

245 a vine-clad tree, which was called "pu la." Wanderers of other nationalities, happening to discover such trees, dispoiled them of their treasure by cutting the vines. Thus, but very few "pu la" remain.

Dr. Mason tells us that "Karen boys and maidens engaged in harvesting these leaves with great zest and it was not uncommon for young men, in seeking companions to inquire who were the most agile climbers of 'pu la' or betel leaf trees." [4]

231 The Karen in Toungoo have always raised more or less silk and woven the material for their best garments from it. The silk-worms are of a native variety and spin a thread far inferior to that of improved species. Not many years ago the attempt was made to introduce a worm of larger size, but it met with ill success, because the creature made a peculiar creaking sound in chewing the leaves of the mulberry tree. The superstitious people thought the new worms were possessed of some strange demon and killed them, in order to ward off an unknown danger.

314 Many of the inhabitants of Karenni gather stick-lac, which is
386 the deposit of an insect on certain trees found in the jungle. They also increase the supply by attaching the insects to other trees. The deposit is used extensively in making red dyes [5] and is marketed in Toungoo on the twigs to which it is attached.

231 The Karen is skilled in all jungle-craft. He knows the woods
137 and what may be found there. He has learned, among other things, that bees establish their hives high up in the branches of the oil-tree *(Dipterocarpus lociis)*. When he finds a new hive he marks the tree by putting a tuft of grass at its foot. Others will recognize the mark and respect his claim. To climb the fifty or seventy-five feet to the lower branches of these giant trees is no easy task. However, it is accomplished by means of pegs driven into the trunk and a rope encircling it. Often a honey-gatherer makes his ascent at night, lest he grow dizzy in looking down from such a height. Once at the hive, he smokes the bees out with a smudge and collects the honey into joints of large bamboo. The Karen villagers in the vicinity of Thandaung used to be called "Wild Bees" by the Burmans of Toungoo, on account of the supplies of honey which they brought in from their hills.

482 Besides the pursuits already mentioned, the Karen of the hills
492 sometimes engage in other occupations, such as transporting pro-

[4] *British Burma, Its People and Productions*, p. 498.
[5] See page 116.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

duce and luggage from the town into the hill-country or to trading centers. They cover long distances, and before the recent war they received about eight annas (about twenty-four cents) a day for such work. In a few villages they raise oxen, which they train as pack-animals to carry grain and other produce of the hills to Toungoo or other markets. With two baskets slung on either side of a rough pack-saddle, these oxen can carry not more than one hundred and fifty or two hundred pounds each.

Karen men are experts at catching and training elephants and often become most excellent drivers for these intelligent beasts. Several travelers testify that Karen drivers seemed to be more gentle with, and careful of, their elephants than Burman drivers and acknowledge the pleasure which they derived from seeing the Karens handle their charges. Owners of elephants are usually employed by the Government Forest Department to draw logs out of the jungle to the streams, by the current of which they are floated down during the rainy season. This is a lucrative business, but the risk involved is large, because the elephants often sicken and need attention to restore them to working condition.

In some localities forest officers have employed Karens living in the hills to tend the adjacent forest reserves. But the Karen has a distaste for steady work under supervision, especially if the immediate overseer is a Burman. The latter usually does not hesitate to exhibit his feeling of superiority and to appropriate an undue share of the rewards. Only in a few instances have I known satisfactory results to be obtained through such an arrangement; but the few officers who did secure satisfactory results had a good word to speak for the Karen.

On the Plains

The Karen on the plains in Burma practice methods of cultivation like those of the Burmese, which have often been described. When the rainy season is about to begin in May the cultivator, if his land is at a distance from the village, carries thither a few bamboos and some thatch and builds a hut in his field. Here he lives during the cultivating season. The rains having softened the hard clay soil, he may resort to the very primitive practice of driving a few cattle or buffaloes around over a muddy place until they cut the ground with their sharp hoofs and thus prepare it, after a fashion, to receive the seedlings. Or he may use the method of

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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SGAW KAREN WOMEN CARRYING GRAIN IN LARGE BASKETS
Thayetmyo Hills

342

KAREN HOUSES ON THE PLAINS

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

usage, but they are somewhat puzzled by new situations and in such cases are apt to give themselves the benefit of the doubt. Stealing, such as appropriating paddy from a bin or leading off another's ox or taking somebody's money, is severely dealt with among the Karen. But carrying away a small trinket that takes the eye, either with or without the owner's permission, is not considered important enough to be noticed.

THE WOMEN

Among races less advanced than the Karen the attention of the men is almost entirely taken up with warfare and hunting, while the work about the house and village is left to the women. The Karen have not progressed far enough beyond primitive conditions for the men to assume all the burdens of the home life that properly fall to the stronger sex. The men still feel their superiority and remain idle, while the women do work too heavy for them. Even apart from the care of the children, the women bear the heavy end of the burden. They are, to be sure, accepted as necessary and useful members of the family, but, none the less, the men consider themselves dishonored if brought into close contact with a woman's garment or compelled to appear in any way subordinate to a female. They will not, or would not in the olden days, go under a house, lest they should have to pass under a woman. In this respect they entertain feelings similar to those of Burmese men.

As housekeeper the Karen woman's work is by no means confined within the irregular partitions of her living-room or house. She draws the water, which means in the hills that she must descend to the stream and carry up the family supply in bamboo joints hung by strings across her head. She has been trained to do this from the time she was so small that she could only struggle up the hillside with one undersized bamboo at her side. Usually she has her little girls' help in this daily task. (See p. 140.) She must pound and winnow the paddy, polish it in a mortar, wash it, and prepare the meals. Either she brings in fagots of wood and splits it, or the young women fetch bundles of dry bamboo upon their heads and stack them near the ladder of the house. (See p. 132.) She is as skilled in the use of the "dah" (long knife) as her husband. When the meal is cooked she sets it out, if she follows the old custom, on a wide wooden tray or, if she has adopted new ways,

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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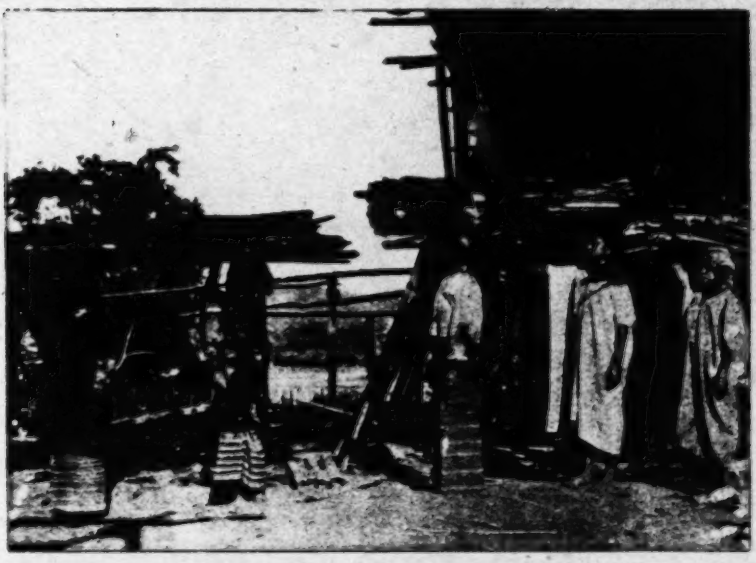

YOUNG WOMEN BRINGING IN BAMBOO FUEL, THAIRAWADDY HILLS

501

PLAINS WOMEN BATHING IN THE IRRAWADDY, IN THE LEE OF THE HIGH-STERNED BURMESE BOAT

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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CARRYING WATER IN BAMBOO JOINTS
Pegu Hills, Thayawaddy District.

When the village is on the high bank of a creek, it is no easy work to labor up with six or eight of these bamboos full of water. The strings holding the joints are of bark fibre. Both these girls are wearing Burmese jackets under their Karen "hses."

19: Marshall M-6 (ca. 1910) 1922 AFI Burma
Karen AFI

291

KAREN OF THREE GENERATIONS ON THE PLAINS
Only the old grandmother retains any part of the Karen dress, and that is the shirt

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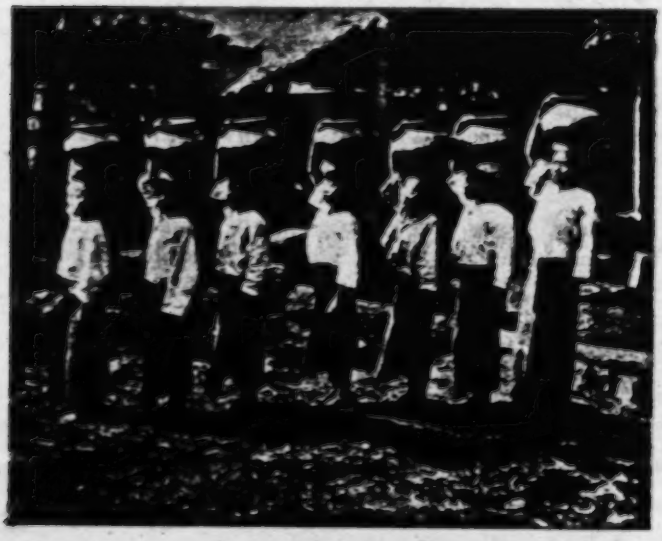

KAREN GIRLS OF THE PLAINS CARRYING WATER IN KAREENS MADE OF BAMBOO MANUFACTURE

19: Marshall M-S (ca. 1910) 1922 AP1 Burma
Karen AP7

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482

PAKU KAREN SCHOOL GIRLS
These maidens are carrying the smaller Teenpoo baskets. They are wearing the usual Paku costume.

484

484 TRAVEL--volume, frequency, range, and occasions of travel; trips and expeditions (e.g., tourist travel, exploring expeditions); routine of travel (e.g., marching, caravans, camping); commuting; etc. See also:

Means of travel	49, 50	Traveling salesmen	446
Internal migration	156	Vacation resorts	529
Immigration	167	Guest friendship	572
Seasonal migrations	221	Visiting and hospitality	574
Hunting trips	224	Government-supported exploration	654
Trading expeditions	437	Military expeditions	726
Itinerant merchants	443	Pilgrimages	788

: Marshall M-5 (ca. 1910) 1945 AP1 Burma
Karen AP7

ecious Book. As soon as one made a little progress he 177
as required to go out and teach others. In this way 797
hools sprang up all over the country wherever the people 212
rned to the Christian teaching. Teachers were much 554
spected. They were addressed as *Thra.* With the
crease of education went an increase in the standards
training. Many of them were called to go to Upper
ırma and teach in schools run by private agencies,
missions and by the Education Department of Gov-
nment. In the spreading of the Christian teaching
ıong many of the outlying tribes of Upper Burma and
e Chin Hills the Karen teachers played a very impor-
nt part, often undergoing the same hardships that
reign teachers had to bear among more primitive tribes.

During recent years the Karens have taken up all 463
cupations. Their more general education and newly- 177
veloped adaptability to take on new ways have given
em openings in offices as clerks, in the police, in the
my where they have played an important part even as
ey have in the professions. A number of Karens have
ken up medicine, among the most distinguished of whom
as Sir San C Po, of Bassein.

Young Karen women have made a name for them- 177
lves as nursemaids. Their gentle ways and general 484 ●
liability have made them most popular and many of 462
em have cared for children of European officers. Several
them have been to England and America. They have
so done very well as regular registered nurses in the
spitals and there was hardly a hospital in Burma in
ıich there was not one, or more, Karen nurse. Their
ork on the whole has been very satisfactory.

With the coming of machinery the Karens have taken

487

487 ROUTES--footpaths and trails (e.g., character, distribution); sea and air lanes; trade and caravan routes; marking of routes (e.g., blazes, signposts); route maps and charts; etc. See also:

Maps and place names 10
Topography 133
Streets 363
Highways 491
Railways 496
Aids to navigation 502
Map making 823

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Karen AP7

181
[231]
[622]

222. KARENS BRINGING ELEPHANTS TO MARKET.

[736]

"a spirit of equality, and governed by the moral influence of its natural heads alone." (Herbert Spencer, *Principles of Sociology*, Vol. I., p. 407.) The chief of these elders is called *Sawkè*; he gives his name to the village. The faults of the Karéns are their dirt, their addiction to drink, and a degree of superstition so extreme that a motherless infant is refused adoption for fear of turning the wrath of a vengeful demon upon the foster-mother. In epidemics of cholera and small-pox the Karéns abandon their villages in panic fear. The Karéns are shorter but of stouter build than the Burmans and Talaings, and of much fairer complexion. But their name of "white" Karén is derived from their clothing. Very characteristic is their short upper arm. Young people of splendid physique may be seen; but the conditions of life are so hard, and malaria is so prevalent in the forests, that the population remains stationary—by the census of 1891, 633,600. The toilsome Karén finds lightness of heart in the liquor he brews, a remarkable contrast to the vivacious and abstinent Burman. The contrast is borne out in the dreary wail of the Karén music and the bright and exuberant cadences of the Burmese. Karén children grow independent very young (No. 355), and begin their heavy outdoor labour soon. Early physical exertion possibly accounts for the second moral quality noted above. The hill-cultivation is greatly at the mercy of the seasons, from burning-time in April to harvest in October. The hardship is aggravated by a superstition of divination-bones (*Kyeyyo*) which often tabooes the most eligible sites. Scarcely have the crops been garnered than the clearing of a fresh site for the village begins.

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[144]
[533]
[866]
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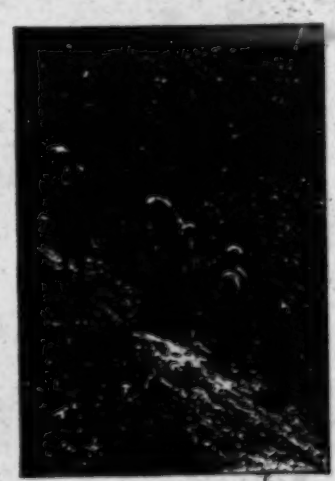
[784]



224. KARENS GOING OUT TO WORK.

491

491 HIGHWAYS--number, location, and distribution of roads; character (e.g., straight, meandering); surfacing and drainage; adjuncts (e.g., culverts, bridges, causeways, tunnels, fords, ferries); highway maintenance (e.g., responsibility, techniques, special apparatus, personnel); etc. See also:

Urban streets 363
Routes, footpaths, and trails 497
Use of roads 494
Ferry boats 501

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Shan AP11
Karen AP7

S 502
S 438 439
K [491]

208. KAREN FOOT-BRIDGE.

he works with the free foot and with both hands—not a muscle of the body idle (No. 193). But it is as caravan traders that the Shans chiefly figure in Burma. They carry produce and wares between the emporiums of Burma, and the land-locked areas of their own and contiguous territories. On their homeward journey they take salt, salt fish, and *ngapi*, and the general class of goods named at p. 131. The caravans bring down tobacco, lac, ground-nuts, *thanakhá*, garlic, and seeds. The carriers' kit is of the lightest; each man has his rice supply in a cloth roll tied about his waist. The goods are carried either by men or by pack-bullocks. The men travel about fifteen miles a day, and carry about eighty pounds weight. The bullock-caravans travel about ten miles, and the animals carry about two hundredweight, including gear. The bullocks are turned loose to forage for themselves in the afternoon. The Shans celebrate the same Buddhist festivals as the Burmans, and in much the same way. Their funeral observances are alike.

S [484]
S [231]
S [796 764]

The Uzimbôt are a branch of the Tai family, who migrate to Burma and settle on second-rate land which they find idle, and which they improve. They are a steady and law-abiding people. They dress like the Burmans, but the men wear their hair in a very peculiar fashion, cut moderately short at the sides, like the Siamese, and cropped short from the forehead to the crown, where it stands up like a brush. Other Shans to be met with in Burma, having distinctive dress and customs, are the Kyaingtôn Shans and the Shantarôk (Shan-Chinese). They come

S 101 [302]
K [491]

209. KAREN FERRY-BOATS ON THE SALWEEN.